

A
LIGHT FOR THE IGNORANT
OR

**A Treatise shewing, that in the new Testament, is
set forth three Kingly Seates or Governements,
that is, the Civill Seate, the true Ecclesi-
astical Seate, and the false Ecclesi-
astical Seate.**

Mat. 13. 13.

**Every plant which my Heavenly Father hath not planted, shall be
rooted up.**



Seen and allowed.

Printed in the Year, 1638.

The Epistle to the Reader,

Vell affectionated Reader. It is (as thou knowest) a divine precept, that we should ~~give~~ *Honour to whom honour is due*: Implying therein, that no honour is due either to Persons or things, but in a lawfull and right way. And hence it is, that many of Gods deare Servants both haue and still doe, refuse to yeeld any Reuerence, Honour, Service, &c. vnto *Archbishops Bishops* and their dependent Offices; I say, as they are *Ecclesiasticall persons* & doe administer in their *Spirituall Courts* as they terme them: in regard they haue assumed such a *State* as is to speake properly and truly of it, neither *Iure Divino* nor *Iure Humano*, warrented by the word of God. But of this I shall not need to say any more, in regard thou shalt find what here I say cleared & proved sufficiently: viz. that their calling is not frō God, either in a *divine or humane respect*, but according to the scripturs after mentioned: altogether & every way from the Devill. And therefore looke vnto it whoſoever thou art, that thou (like *Mordecai*) bow not the knee to any of these *Amaliks*, but on the contrarie *Fear God and honour the King*, and give reverence Only to such ordinances as God binds thy Conscience too, either in respect of nature or grace, and soe doing thou shalt Give vnto *Cæsars* the things that are *Cæsars*, And give vnto God, those things that are Gods. And that thou mayst so doe, the Lord sanctifie both this and all other good meanes and helpe to thee.



Printed in London

By J. B. [illegible]

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O R

*A Treatise shewing, that in the new Testament, is
set forth three Kingly States or Governments,
that is, the Civill State, the true Ecclesi-
asticall-State, and the false Ecclesi-
asticall State.*



Here are in the new Testament of Christ Iesus three Kingly States or Governments. The Civill State. The true Ecclesiasticall State: And the false Ecclesiasticall State. Two of them are of God, and the third is of the Divill. They all consist of these Seven particulars following.

In the First, place these three polittique Regiments hath each of them a King or Head over them.

Secondly, They have each of them authoritie power or state polittique.

Thirdly, They have books and Charters, wherein their statutes, Lawes, and Cannons are written.

Fourthly, Each of these make themselves Citties Corporations or bodies polittique,

Fifthly, They have Officers and deputies who are their severall Ministers to and in there bodies or Corporations.

Sixthly, They have Lawes, ordinances, and administrations for these officers to administer to their subjects, according to there severall functions in the name and by the power of their proper King, and head; from whom they have received their authority & in whose name they administer.

Seventlie, and lastlie, they have subjects or members governed by and

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by and in their severall pollitique States and powers vnder their severall heads.

The First particular Handled.

These haue each of them a King or Head over them.

The Civill State.

The First is the State of Magistracie or civill State, that wherein Cesar is to haue his due as King and head, these Kings & heads are to be prayed for of all Gods people, as their Heads and gouernours *Rom. 13. 1. 2. 1. Tim. 2. 2.*

The true Ecclesiasticall State.

This State is Christs the annointed *Psa. 2. 6. Acts. 2. 26.* whome God the Father hath set upon the Throne of David, *Isa. 9. 6. 7.* and he is King of Saints *Rev. 15. 3.* Yea the King of Kings & Lord of Lords. *Rev. 17. 14. & 19. 16.*

The False Ecclesiasticall State.

The third is the helish state of the Beast, his Kingdome or state of Rome, which in the 13. *Rev. 17. 2.* is said to haue his power from the Devill; also he is said to haue a Throne: therefore hee is a King 11. c. He is called the King of the Locusts which is there said to bee the Angell of the bottomlesse pit. v. 11.

Secondly, these haue each of the a Kingly state or power pollitique

The Civill State.

This power or Civill State is of God, and is the Character of Gods soveraigntie over man; is displaid by his Communicating the same unto Kings & such as are in authority under them, for which cause hee hath said yee are Gods, and God must and is obeyed by stooping and submitting to this power and State, and he that resisteth this power resisteth the ordinance of God *Rom. 13. c.*

The true Ecclesiasticall State.

Likewise this State is of God, for it is the Kingdome of his deare Sonne, & is not the Civill State but the Ecclesiasticall State of Christ his Church, or power which he received of his Father *Mat. 28. 18.* after that he rose again from the dead, by which power he authorised his Apostles & sent the on his errand or message to all the world, *Mat. 28.* which power the Apostles ysed in planting Churches
and

and Church Officers, which power Christ gives to all the Churches of the Saints to the end of the world, it is the power given to them to bind and loose too, and from the Devill, and to right each others wrongs *Mat. 18.* it is the same power and state the Churches had committed to them by the Apostles who reproved the Churches for not using it to suppress sinne and sinners *1 Cor. 5.* with the seven Churches in *Asia. Rev. 2. 3. c.* these and many more are the severall vses the Lord hath made of this true Ecclesiasticall or Church state, and Government.

The False Ecclesiasticall State.

This Angell of the Bottemlesse pit *Rev. 9. 11.* the King of the Locusts hath a state, throne, power, and great authority. *Rev. 13. 2.* & in the same Chapter it is said, he hath power to continue 42 moneths, v. 5. that is 1260. dayes as *c. 12. 6.* counting each day for a yeare (as the Lord doth in numbers, *14. 34.* and *Ez. c. 4. 6.*) it is 1260. yeares that is the length or time of his Raigne, that one and the same time which Christs Kingdome vnder the name of the holie City shalbe trod vnder foot *Rev. 11. 2.* Likewise that is that power or state that the woman or great whore sits or rides upon: whereby shee is able to Raigne *Rev. 13. 16. & c. 17.* as a *Queene* over the Kings of the earth. And Lastly, this state is soe great that it *Captiuates* all *Kings Princes & Emperours*, yea all the world of vngodly men *Rev. 13. 7.* 8. wonders, followes, and worships this state, or beast, and if they will not he hath such power and authority that hee will compell high and low, rich and poore, bond and free, to submit vnto him, & to kill all those that are found refractory to his state and power. *Rev. 13. 15. 16. 17.* This is the False Ecclesiasticall state and power.

Thirdly, these haue each of them bookes and Chartors
to declare their minds to their Subjects.

The Civill State.

Thirdly, all Kings & governours haue Bookes, statutes, and Records, wherein are recorded their Lawes Articles, Acts of Parliament, likewise to Cities and townes Corporated they give Chartors whereby they haue power and preiulidge from their King, & head, in his name and power to institute themselves into diuers pre-

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viledges for their mutuall good.

The true Ecclesiasticall State.

Even soe in the next place Christ Iesus hath given his lawes vnto Iacob & his statutes to Israel, his statute Bookes are the Holie Scripture of the Old and New Testament, he is faithfull in all his house as was Moses Heb. 3. 2. 6. the acts of his last Parliament which hee called for the establishing of his Kingdome, when hee was 40. daies with his Disciples giving them lawes through the Holy Ghost, even till hee was taken vp into Heaven in their sight, as weemay see in Acts. 1. chapt. Those bookes called the *Acts of the Apostles*, with all the Epistles and the *Revelation*, in these the Cities and Charters of the new Ierusalem is to be found with the priviledges thereunto belonging.

The False Ecclesiasticall State.

This smoaky polittique State of the Crowned Locusts or Roman Clergie Rev. 9. 3. 7. hath distinct bookes from the other two states that are of God, for this State or power hath Bookes of Cannons, Counsels, bookes of Articles, bookes of Ordination of Priests and Deacons, with the booke of Homilies, and the Booke of Common-prayer, and the power and state of this Beast, doth more narrowly looke that all be agreeable to these bookes then the other two states doth (as is manifest by that strict eye that is had ouer all in every parish) not onely in forraigne Lands, but even in this our *Kingdome of England*, for they of this Kingdome of Darkenesse are wiser & more diligent in their generatio the children of light.

Fourthly, by vertue of these Charters, these three states make Citties and Corporations, according to their proper & distinct state & power polittique.

The Civill State.

In the next place the loyall Subjects of this Regiment vnder their King & Head, by vertue of these Charters, become famous Citties, & other inferior corporatiōs agreeable to the tenour of their severall Charters that they received from their Head, & whē they received their Charters then & by that means they received the State & power to become a Citty or Corporation vnder that Head, & when they haue vnited or incorporated themselves into a Bodie they are a Citty constituted

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stituted, and this state & power they are entered into, is the ir forme
and being, and nothing else doth distinguish them from their
former state and condition but that power and state, that is, their
state wherein they live moue and haue their being polittiquely.

The true Ecclesiasticall State.

In like manner the Subjects of this heauenlie regiment or King
dome of Christ, by power from him their Head, doe become visible
Churches and bodies incorporated together in his name & power
Mat. 18. therefore the Church hee left behind him of 120. were
of one accord *Acts 1.* and to them were vnitied or joynd 3000.
in the next chapt. so the Saints at *Antioch*, became a body or Church
whose constitution or incorporation wee may see to bee a joyning
themselves to the Lord *Acts. 1. 2. 23.* for all the Churches of the
Saints became bodies polittique, and therefore Gods visible Churches
are called Citties or the City of God *Psal. 46. 4. Psal. 48. 1. 2.*
8. & Psal. 87. 2. 3. Therefore the Saints are called Citizens *Ephes.*
2. 19. Inhabitants of the Living God *Hob. 12. 22.* This holy Cittie is
troden under foote *42.* Moneths *Re. 11. 2.* the time of the Raigne of
the Beast *(Re. 13. 5.)* whole Raigne is just so long & this Holy Cittie
is the *new Ierusalem* that comes downe from heauen in great glory
Rev. 21. the forme or being of his diuine Cittie or spirituall Bodie
is the state and power polittique instituted by Christ and given to
his Saints *Iude. 3. v. Psal. 133.* and thus under Christ as their King
they live, moue and haue their being polittiquely.

The False Ecclesiasticall State.

So the power of Satan the Devil by hath the wisdom of the se-
cond Beast, or false Prophet, not only made to himselfe a great City
whose power killed Christ *Rev. 11. 8.* Thereby pointing vs to the
Roman power, that still kills his Saints, for this City is loe pow-
erfull that she Raignes over the Kings of the earth, & makes them to
drinke of the cup of her fornications, till they be so drunke thereby
that they become her seruants *Rev. 17. 2. 18. 2.* And by this
false Ecclesiasticall power & state, there are made lesse Cities called
the Citties of the nations or (nation Churches) & are of the same na-
ture *Re. 16. 9.* as Daughters to the whore & Mother of fornication
of the earth, this false great Catholique Church is distributed into
nations,

nations, provinces, and into every diocesse and parrish, as lively and apparent as the Civill State, is in every parrish and in every House therein, soe that they live moue and haue their being as Royallie from this Beastlike power as the Saints doe by Christ, or subjects under their King, this is plain: by the daily troubles the poore saints suffer in every parrish if they worship not as this power commands.

Fifely These haue each of them proper and distinct officers belonging to each polittique State.

The Civill State.

In the first place these Cities by vertue of their Chartors, enjoy their owne officers, *Majors, Sherrifes, Aldermen*, and other inferior Officers as their Lord and King hath allotted them, and also inferior corporations according as is granted to them in their Chartor, and they that obey these doe well and please God in keeping the first Commandement.

The true Ecclesiasticall State.

Likewise the City of God by vertue of their chartor haue right to enjoy their owne Bishops, ouerseeres or Elders *Acts. 14.23. and chap. 20. Titus. 1.5.7.* Which are not many, yet Wisdome that hath built her house hath found them to be sufficient: which are these, *Pastors, Teachers, Elders, Deacons, Widdowes, Rom. 12.7.8. Ephe. 4.11.12. Pbi. 1.1. 1 Tim.* and they that obey these and these onely serve Christ and obey God in keeping the 2. and 3. Commandements, these onely being the officers which God by his Holy Apostles hath set up, instituted and placed in his Church to the end of the world: therefore, in Hearing, and obeying these we heare & obey Christ that sent them *Luke. 10.16. Math. 10.40.*

The false Ecclesiasticall State.

In like manner hath this whorish City, or Cities, the False Prophet, or Body of false prophets attending upon their forged diuises, & humane administrations, which are almost innumerable to reckon fro the Rope to the parish clerk or Paritor, whoeuer obyes these or any of these breaks the three first Commandements, for in hearing & obeying these they heare & obey the Dragon, Beast, & whore, that sent them and gaue them their authority and Office, that as Reallie as wee

wee Heate and obey the King by stooping and submitting to a Constable: who sees not this.

These haue each of them proper and severall lawes, statutes, ordinances, and administrations for their severall officers to attend vpon.

The Civill State

Sixtly, In this State or in these Citties are the lawes and ordinances of men, that the saints must obey in the Lord, for though in the time of Christ and his Apostles there were no Christian Kings, yet the Churches of the Saints were commanded to obey their Lawes, Religious Lawes they could not bee, Because the Magistrates were all infidells, therefore the Apostle Peter distinguisheth them from the Divine, by calling them the Ordinances of men, due unto Caesar, as divine obedience is unto God,

The true Ecclesiasticall State.

Even so this Cittie of God with in it officers are to obserue what soever Christ hath commanded them *Matth. 28. 20.* the Church of Corinth kept them *1 Cor. 14. 2.* and Pauls Charge to Timothy is to teach the Church to observe all without preferring one before another, as he would answer it before Christ Iesus and his Elect Angels. These divine things are due to Christ Iesus, and to him & to him onely, belongs this visible worship *Iob. 42. 22. 23.*

The false Ecclesiasticall State.

The Lawes & administrations of this whorish Church, are partly their owne inventions, contained in the Bookes formerly named, with some divine truths which vsurped they enjoy, which truths they vse as a help to set a glose vpon their inventions: that they may passe with a better acceptation, but both Divine and devised are consecrated & dedicated by the Beast, and are administered by his Officers and power.

Seauenthy, All these three haue their Subjects or people which their polittique Bodies consist of.

The Civill State

Lastly, this State hath Subjects, which are the Kings alleiged people, and are bound to him their Head, by the Oath of alleigence, & as any of them do purchase a Charter from him to become

A Cittie or Corporation, they are bound by vertue of their Charters to walke submissiuely to him their polittique head, and in that relation are by duty bound to keepe the Lawes of their Charters in his name & power, which is their polittique obedience.

This Ciuill State is Gods Ordinance, and is here borrowed to Illustrate, manifest, and set forth the other two in the former particular, and soe we leaue it.

The true Ecclesiasticall State,

Soe in the last place, the Subjects of this State are only Saints & noe other, that is such as by the Rule of the word are to be Iudged one of another to be in Christ, otherwise they haue no right to this Kingdome 1 *Cor.* 4. 20. *Chapt.* 5. 13. But are intruders *Iud.* 4. verse and soe not of the Kingdome, though in the Kingdome, 1 *Iohn.* 2. 19 and the Saints are out of their places till they come within this Holy Citty.

To this State all Gods people are Called, both out of this world and all false Churches, especially from this Regiment of darkenesse there discribed 2. *Cor.* 6. 17. & *Rev.* 18. 4.

The False Ecclesiasticall State.

Lastly, the Subjects of this Kingdome of darkenes are all the Inhabitants of the Earth, Kings & Subjects *Rev.* 13. 16. & *Chap.* 18. 3. Yea it, hath a commanding power, bond and free, to receive a mark of subjection and seruitude, there is none soe bad but will serue his turne, if any proue too good hee casts them out, kills and destroys *Rev.* 11. 7.

This is the State and Kingdome of darkenes: with which the Devill hath deluded all nations from which all Gods people & Seruants are bound in duty to seperate, that soe they may bee free from that wrath of God which shall fall upon the Kingdome of the beast to the Ruine & ouerthrow thereof *Rev.* 18. 4. 5. & 19. 20. & 14. 9. 10, 11.

Leaving the premises let every one note these ensuing differences or disproportions, that are betwene the 2 Ecclesiasticall States, for thir different natures.

The true Ecclesiasticall State

The First disproportion betwene the true and False State is,
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in the Originall from whence they arise. The true State came from Heaven and is the house of wildomes building *Pro. 9.1.* wherein the sonne of God, the wisdome of his Father, *Heb. 1.3.* hath beene as faithfull as was *Moses* in the former *Heb. 3.2.6.* & is that Heaven described *Rev. 12.1.* and that City said to come downe from Heaven *Rev. 21.* and is an habitation for God to dwell in, and for all his people to come into: to dwell with God their Saviour, for the name of the City is, the Lord is there *Ezec. last Chap. and last ver.*

The False Ecclesiasticall State.

Likewise it is no hard Mistery to know the Originall of this False Ecclesiasticall State, for the Clergie, (as *Goodwins Carologue of Bishops Fox his Booke of martyrs, & Rev. 9. & 13 ch.*) & by their Preaching & writing hath taught vs plainly that Antichrist the man of sinne, the sonne of perdition is seated in Rome, & the same Clergy doth also teach us: that their Ministry & Governments of *Bishops & ArchBb.* successiuey procedes from thence, & for our confirmation herein we read that *Gregory the first* of that name, *Pope of Rome* about 1000 yeares since, sent *Austin the Monke* into England & consecrated him first *ArchB. of Canterbury*, and he consecrated the rest of the Bb. and established the Ecclesiasticall state, which state & platforme remaines vn-altered to this day, notwithstanding the Head thereof be changed. This state then being the man of sinne, it is said to arise out of the *Bottomles pitt* *Rev. 9.1.* & is called the *King of the Locusts* *Rev. 9.11.* & is said to come by the effectuall working of *Sathan 2 Th. 3. 2.9.* and as he is the sonne of perdition *v. 3.* and the Mistery of Iniquity *v. 7.* so shall he come to confusion by the mouth of the Lord *v. 8.* & go to perdition *Rev. 17.8.* as the sonne & heire thereof, & he shall haue the company of his Father, the great Dragon, the *Devill and Sathan*, with the yonger Brother the False Prophet, that deceived them that worshipped him, these three shall dwell in the tormenting lake of Gods wrath forever and evermore *Rev. 19. 20. & 20.10.* And thus wee see Originally from whence hee came, and whither he must goe.

The true Ecclesiasticall State,

A Second disproportion is betwene the true power and the false. The true power which Christ our King hath received of his

Father *Matth.* 28. 18. and hath communicated to his Saints *1 Cor.* 5. 4. 12. and *Psal.* 119. and to them onely; This is that Dominion that the *Antient of dayes* hath given to his Saints *Dan.* 7. 14. compared with *ver* 22. 27. and with *Revel.* 5. 10. & being list hee will recover it againe vnto them as *Daniell* speakes; & in the *New Testament* is given to every Particuler visible Church or Assembly of Saints *Matth.* 18. 17. 19. 20. and *1 Cor.* 5. 12. In which point of Power, we are to note two things. First the Subj. & or place where it doth reside, that is in the Body or Assembly of the Saints, as the former scriptures largely declare. Secondly, that they were not forced nor compelled to submit to this power, but as the loue of God shed abroad in their hearts, & the Doctrine of the Apostles by the power of the Spirit caused them freely and willingly to submit themselves vnto it *Acts* 2. 41. for Christ and his Apostles never used any means to bring his saints into his Kingdome.

The False Ecclesiasticall State

Soe in Like manner the *Dragon* that Old *Serpent* *Rev.* 12. gave to his son of perdition the Beast, his power & throne & great authority *Rev.* 13. 2. And this man of sinne hath conveyed to all his Cergie his power; by vertue whereof, they are all rulers & men of authority in all nations where he hath established them, as is declared *Rev.* 9. Chapter & 16 First Verses: where it is said, they haue Crownes upon their heads like gold, that is countrefit power and authority, & by vertue of this power politique; are made one intire body politique, under one head & King soe called *ver.* 11. and are distinct from the Layety, living in & by the practise of this power, with reference to that Head, though they bee never soe farre dispersed or remote from him; this beeing observed, the disproportion will appeare in these two particulars.

First, the subject place where it is power doth reside, it beeing in the body of the Clergy, the Layety being excluded though never so high or great in place, as Iudges, Iustices, Lords & Knights &c; they refusing it as a matter not belonging to them, but to the Clergy.

Secondly, this power compells all in all nations, will they nill they to come under this Government, and to obey his power and authority *Rev.* 13. 8. 16. where it is said, he made all great and small, rich and

and poore, free and bond, to submit to him, else they shoul not buy,
nor sell nor live ver. 17. and ch 11 7.

The true Ecclesiasticall State:

A Third disproportion shall appeare in this, Every Kingdome or polittique state whether Civill or Ecclesiasticall, hath their severall bookes and Charters: wherein is contrayned the Platforme of these severall governments, for every Church is knowne by its owne articles, Cannons, and Constitutions, so that they that will know what Church, Ministry and worship Christ and his Apostles hath planted in the new Testament after the Ceremoniall was abolished, they must read the Acts of the Apostles with the Epistles *Acts. 6. 4. 1. Cor. 14. 37. Revela. 2. 18. 19.* Yea the whole new Testament, and there they shall finde Jesus Christ our Lord and King, his Bookes of Cannons, Articles and Ordination, to guide and direct the Churches of the saints in his Kingdome vnto the end of the world.

The False Ecclesiasticall State

Also in the False State, they that would know what government, Church, Ministry, and worship, the man of sinne hath established, he must viewe his Platforme contrayned in his Booke of Cannons, Articles, and Ordination: of the *Priests & Deacons*, his Bookes of homilies and Common Prayers, for in them is contrayned those institutions, Lawes and ordinances that he hath established, but how contrary to the Scriptures of the Old and New Testament; they that are Spirituall in part doe know, and how obedience to them is enforced and diuine Lawes omitted and laid aside, the poore saines doe finde, and feele to there (marr,

The true Ecclesiasticall State:

A Fourth Disproportion. This State makes not Nationall nor Provincia!l polittique Bodies, but only particuler Congregations or assemblies of Saints, as in *Iudea* one Nation; yet diuers Churches *Gal. 1. 22.* Soe *Galatia* one nation yet many Churches ver. 3. likewise *Asia* hath seuerall Churches ver. 11. 12. and where there was but one the Holighost speaks in the singular number, as the Church at *Rome*, another at *Corinth*, another at *Collossa*, another at *Thessalonica*, and the like.

Secondly, the Congregations of our Lord Christ come freely and willingly

will gly as so many living stones 1 *Pet.* 2. 4. 5. voluntarily uniting themselves together, whereby they become *A Spiritual house and a Royall Priesthood ver. 9.* and are hereby capable of performing the publique worship of the *New Testament*, wherein they are to offer as *Living sacrifices their Soules and Bodies Rom.* 12. 1. and by faith to have Communion with their Mediator *Heb.* 12. 24. as he hath promised to all such assemblies gathered in his name and power *Rev.* 21. 3. *Math.* 18. 19. 20. which is the forme and beeing of this their visible and polittique vnion & communion *Eph.* 2. 20. 21. 22. *Coll.* 2. 19. Thirdly, the visible Churches of Christ are independent Bodies, there is Equallity or apparity amongst them: that is, they are all alike in Iurisdiction & authority, they are all Golden Candlestickes *Rev.* 1. 20. they are every one of them a Ierusalem compact together within it selfe *Psal.* 122. 3. compared with *Heb.* 12. 22. hauing each of them whole Christ for their mediator, that is, *Priest*, *Prophet*, and *King*, and thereby enjoy all his power and all his promises, and all his Lawes and ordinances, with all his liberties and preuiledges.

Fourthly and Lastly, in the vse of their liberty which they enjoy from and vnder Christ their Head, and dwels in the whole body, in the vse whereof they are inabled to exclude sinne and sinners and ougth that offends God or them, 1 *Cor.* 5. 13. 2 *Thes.* 3. 14 *Acts* 3. and to establish among them such Officers, Ordinances, and Administrations as their Lord & King hath given them for their comfort and profit, by this power they can examine and try False teachers *Rev.* 2. 2. they can reprove and admonish proud ones and exhort the negligent *Coll.* 4. 17. thus their power and liberty from Christ their head, becomes a great benefit and a great good to the whole body, in these and diuers others particulars of great weight.

The False Ecclesiasticall State.

But this False State brings ten Kingdomes into one polittique body *Rev.* 17. 12. 13. 15. & hath set heads over nations to bring them into polittique bodies Ecclesiasticall, as for example, *England* is one polittique body Ecclesiasticall, (as well as Civil) vnder one *Arch-Bishop of Canterbury*, and *Pope of Lambeth*, and by the sinewes and bonds of his Ecclesiasticall power the whole hand as one body is

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knitt and bound to that Ecclesiasticall Head, by vertue of that Romish authority that hee successively doth exercise, and hath received from *Austin*, the *Monks*, who consecrated, authorized & sent into this Land to establish this power according to *Pope Gregorius* his will wisdom and power.

Farther, this False State hath left noe liberty nor power to any person good or bad *Rev.* 13. 7. 8. but compels and forces all in the name and power of Antichrists successors, will they nill they, have they faith or no, conscience or no conscience, this beast will be served and obeyed of all States degrees and conditions, of all people in the world ver. 15. 16. 17. soe that there is noe Ecclesiasticall body of his making whether it be the great *Catholique Babylon*, *Rome*, 16. 19. or *National*, or *Provinciall*, or *Parochiall* bodies, but this Beast first made or framed them, and still by the force of the same authority doth compell them to assemble and worship in his name and power, which power is the tome and being of their visible & polittique vnion and Communion.

Againe the visible Churches which are in the Kingdome of the Beast, are neither independent nor free bodies, therefore the great City is called by the Holy ghost; *Sodome & Egypt*: for her filthynees & bondage *Rev.* 11. 8. so that there hath not in Europe one parrish beene found free from spirituall Egyptian bondage inflicted upon them by some taske Master of the Clergy, as the *Person* and *Church-Wardens*, who force and drive (by spirituall tyranny over the consciences of men) to their falsely so called spirituall Courts, to whom they are in bondage, and vpon whom they do essentially depend, & so are not independent, neither haue they any power, or liberty to procure truth or abandon Errour in their publicke worship.

And Lastly, these poore Captiuated slavish assemblies haue noe liberty or power of Christ among them, but a great power ouer them that keeps them in a spirituall bondage, and there assemblies consists of sinners of all sorts, for they haue noe power of reproofing or excluding sinne or sinners, they must take such officers as the Bishops sends them be they never soe bad, and they haue noe power to exclude or refuse them, and if they proue good they haue no power to keepe them neyther, canne they keepe themselves there, except they submit to, and practise such ordinances, Lawes & administration,

tions, as are the inventions of men and will worship, and so breake the second commandment, so that they haue no power to do them selves any spirituall good, or to exclude from themselves any spirituall euill or hurt, but being injoynd by there spirituall fathers to assemble to Church, they goe, and when they present them to their Courts; they runne, & being commanded to do this or that in there publick worship, they doe it, though it bee contrary to God and there own consciences. In these and diuers other particulars this power, that is ouer them is to their exceeding great hurt & damage.

The true Ecclesiasticall State.

The Fifth Disproportion ly s in their Officers or ministers, which we are to obserue thus.

First in there number, Christ Iesus our Lord and King hath instituted and ordayned onely five; which are specified *Rom. 12. 7. 8. Phil. 1. 1. 1 Tim. 5.* for though our Lord hath ordained in his Church for the Foundation thereof; him selfe being the Chiefe corner stone, Apostles, Prophets, and Euangelists, yet not successiue he continued; but these Five onelie are to continue to the End of the world.

Secondly, these Officers and Ministers of Iesus Christ, haue not onely there authority from the particular congregation, but do originally and naturally arise out of the same *Act. 1. 23, 26, and 6. 3; & 14. 23.* Note that in the new Translation the word Election is left out of the 23. verse. For before there be any Officers in the Church the e is instituted by the Holy Ghost diuine offices; functions or administrations; as voyd and empty roomes *Ps. 122. 5. Rev. 4. 4, & cha. 20. 4.* for the saints which dwell in that City of God to supply with fit & able persons, to performe those severall administrations, which God hath ordayned and commanded them, and for the authorising of their Officers, they haue Christ walking amongst them as in one of his golden Candlesticks, holding them in the right hand of his Kingly authority, *Rev. 1. 16.* by these diuine deputies he rules them as a King, teacheth them as a Prophet, and feedes them as a Priest with his most sacred body and blood.

The false Ecclesiasticall State.

But the officers of this false state are the whole body of the Clergy almost

almost innumerable if we should reckon their severall orders & distinction of degrees, as *Pope, Cardinals, Patriarchs, Primates, Metropolitan, Arch-bishops, Lord-bishops, Deanes, Chancellars, Vicars-Generals, Præbends, Arch-deacons, Subdeacons, Doctors, of the Civill Law, Doctors of Divinity, Professors, Registers, Cannons, Petty-Cannons, Chapters, Priests, Jesuits, Parish-Priests, Parsons, Vicars, Curats, Deacons, Vestment, Church Wardens, Swornemen, Sidemen, Parish-Clarkes, Sextons, Pursuants, Summonours, Apparitors*, with a multitude more which would tire a man to reckon them all up their being well ne sixscore in all of this rabble, and as Iesus Christ & his Apostles never knew them nor approvedly spoke of them, but rather gave warning to the Saints that they should take heede of such, for such were to come *2 Pet. 2. 1. Mat. 24. 24.* and the Saints haue wofull experience that they are come: for they haue been plagued with them this thousand yeares & more, Yet the time approacheth and is neere when they shall bee consumed with the Breath of his mouth and brightnesse of his comming *2 Thes. 2. 8; that rides vpon the white Horse Rev. 19. 11, 12, 15.* for their Kingdome is momentary, and his is Everlasting.

Likewise these offices rise nor out of the particuler assemblies, neither haue the assemblies any offices or functions, properly in them nor any power or authority to produce or raise officers out of them selves, for the Clergy are a particuler body distinct from the Layety hauing their consecrations, Offices and authority from and amongst themselves, and soe sent by their Ecclesiasticall Heads, and bring their Office and authority with them, as matters not belonging to the assemblies, and so by vertue of that Ecclesiasticall power rule ouer them as Lords and teacheth them as that power allowes, and commands them, vsurpedly administred spirituall foode vnto them, and soe by Imitation beguileth the simple and affronts the Administration of the mediaturship of Christ Iesus.

The true Ecclesiasticall State.

A Sixt Disproportion is the difference betweene there Lawes and Administrations, as euery Citty and Corporation haue there Lawes amongst themselues by vertue of their Charters from their King, Even soe hath every vñiue Church from Christ there King,

by vertue of [their Charter, which is the New Testament, in possession amongst themselves all Lawes & ordinances as Christ by his Apostles *Mat.* 28. 20. hath committed to them, Charging them vnder acurse to keep from adding or diminishing to or from these diuine Lawes *Mat.* 1. 2. 2. 1 *Cor.* 11. 3. 2 *Thes.* 2. 15 *Rev.* 22. 18. 19.

Secondly, as the difference is great in the number of these Officers, the true being few & the False being innumerable, so of necessity must the difference be in the lawes and administrations agreeable to the number of Officers; which particulars I must omit as a matter to large for this place, yet note this by the way: that one of the first laws in Christs Church is the ordinance of Prophecie 1 *Cor.* 14. 1. to the end of the *chap.* that is, that it is not only the liberty, but the duty of every man in the Church that is able to teach & preach to the edifying of the body, so to do (provided he keep the proportion of sayth; that is the boundes of his owne knowledge *Rom.* 12. 6.

The False Ecclesiasticall State.

But as hath beene formerly said; the false Church hath no power nor Charter nor office, for all these things are locked up within the body of the Clergie, soe is it as true that they are distitute of all lawes or administrations, amongst themselves, so that all they haue at any time is brought to them by these Crowned Stinging messengers of that authority, as Common sence and reason proveth; hat the Clergie being apollitique and distinct body of themselves from the Layety; hauing all power and authority Ecclesiasticall in themselves, must of necessity haue all lawes ordinances and administrations in themselves, whether they bee diuine, (which they haue by vsurpatō) or humane, by their owne Inuentiō, they only possesse them and haue power to vse them not fearing adding, or detracting, the Lay congregations being altogether passive herein till their Injunction make them active.

Soe the lawes and ordinances of this state being innumerable (as their officers are) must omit for to name them, as their severall false holy things: Kneeling in the &c of receiuing, Signeing with, the Crosse in Baptisme, Churching of women, Reading Prayers, with the Consecrating of Dayes, Times, Places, Persons, Garments, with their Anoynting of the Sicke, and unholly Orders of

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consecration, with other innumerable inventions, not worthy a place in Christians thoughts, onely note the opposition of their law against the law of Christ, in vehement prohibiting and strongly barring all (Lay men as they call them) from preaching, that let Christ giue neuer soe great abillities or guises to lay men: they are neuer suffered to make any publike vie of them, but it is horrible prophaneesse and sacrelegious presumption soe to doe, and this prohibition of the Clergie is and hath been so vniuersall: that it reacheth to the foure Corners of the earth, and with holdeth this spirituall winde of Christ Iesus in the mouth of his Saints that it shall not blow upon them that are in the earth *Revel. 7.*

The true Ecclesiasticall State

A Seuevth Disproportion is betwixt their subjects or members, the subjects or members of Christs Kingdome: on Church must be believing Disciples, they must bee Saints by Calling & sanctified in Christ Iesus *1 Cor. 1. 2.* they must be liuing stones to build his house withall *1 Pet. 2. 5.* such as these and these onely are enjoined to observe whatsoeuer he commands them, to these only is his Kingdome and dominiõ given, these be they that are crowned as Kings, anoynted as Priests, the mediator himselfe being theirs, & he hath committed the administration of his mediatorship in his Church to them. *But the Wicked saith God, what hast thou to do with these things. Psa. 50. 16. Thou hast not a wedding garment therefore binde him hand & foote & cast him out as leaven dangerous to hurt the body 1 Cor. 5. 7. For without shall be & dogges inchanters and those that loue & make lies Revel. 22. 15. But within there shall be noe uncleane thing. Revel. 21. 27.*

The False Ecclesiasticall State.

But the Subjects of this foule body are all vncleane and hatefull birds, *Revel. 18. 2.* the Cage that holds them being the Ecclesiasticall state of Rome, is become the habitatiõ of Devils & the hold of every foull spirit, so that the vnsittest members which they can least indure or suffer amongst them, are the conscientious saints, they are the soonest turned out, cut of and killed by them *Revel. 13. 15.* but yet if the saints; or Christ himselfe can by temptations or compulsion bee drawn to worship the Devill, he will haue it of them *Mat. 4. 9.* for he will haue all the world to worship him, if high and low, rich and

Poore, bond and free, be all the world, he will compell them to bee subjects or members in his black Regiment *Revel. 13. 16. 17.*

For these dwell and rule make & change lawes and times in this their habitation which is the bottemlesse pit, as the Father Sonne & holy Ghost do in their habitation, which is the *New Ierusalem.*

*The true definition of a true visible Church
of Iesus Christ:*

1. **T**HAT every true visible Church of Christ, are a company of people called and seperated out of the world, (a) By the word of God, Ioynd (b) together in the fellowship of the Gospell by voluntary (c) professi on of sayth and obediencie of Christ (a) *Leuit. 20. 26. Nehe. 10. 18. Ezeche. 44; 7. 9. 1 Pet. 2. 9. 10. 2 Act. 2. 40. Act. 19. 9. 1 Cor. 1. 1. 2 Cor. 6. 17. Revel. 18. 4. (b) Act. 11. 21. 23. Ier. 50. 4, 5. (c) Act. 2. 41.*

2 That every true visible Church of Christ, is an independent body of it selfe *Revel. 1. 3. chapt. & hath power from Christ her head Coll. 1. 18. 24. to bind & loose; to receive in & cast out by the Keys of the Kingdome Mat. 18. 17. 18. Psal. 119. 8. 9. 1 Cor. 5. 4. 5. 12. 2 Cor. 2. 7. 8.*

3 That Iesus Christ hath by his Last wil and Testament given vnto and sett in his Church, sufficient ordinary Officers: with their quallifications Callings and worke, for the Administration of his holy things, and for the sufficient ordinary Instruction, Guidance and service of his Church to the end of the world. *Rom. 12. 6. 7. 8. Ephe. 4. 11. 12. 13. Heb. 3. 2. 6. 1 Tim. 3. 2. 8. & Chapt. 5. 9. 10. Act. 6. 3.* And that all the Officers in the Church are but onely five and noe more namely Pastor, Teacher, Elder, Deacons,

Widdows. Rom. 12. 7. 8. Ephe. 4. 11. Phil. 1. 1.

1 Tim. 3. 1. & Ch. 5. Tit. 1. 5. 7.

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